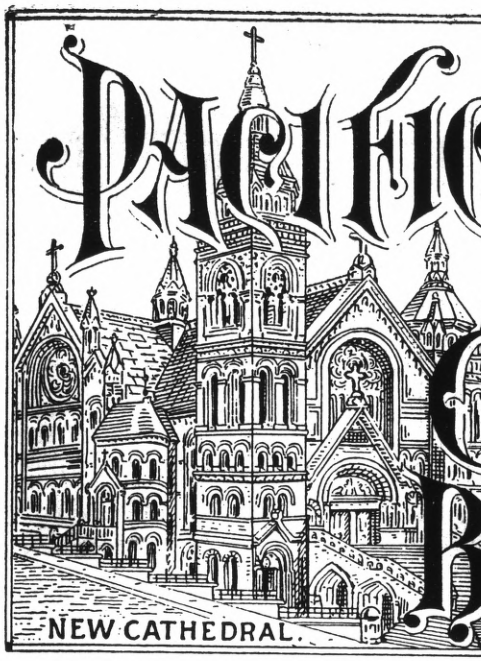
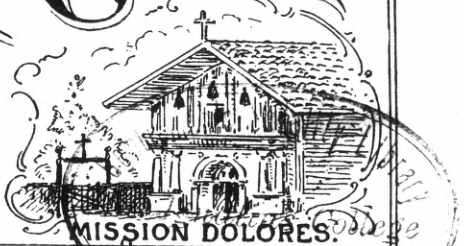
PACIFIC CALENDAR AND CATHOLIC CHURCH BULLETIN



NEW CATHEDRAL.



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VOL. II. SAN FRANCISCO, CAL., DECEMBER, 1894. NO. 12.

SAN FRANCISCO, CAL.

TRUE AND FALSE ART.

The Necessity of a Proper Selection of Art Subjects.

The Choice of Subjects Displays the Artist's True or False Conception of His Art—The Fallacy of the Nude—Public Taste in Art—Abundance of Good Subjects.

The object of art should be to elevate and not degrade; to please and not to disgust; to edify and not to teach immorality; to express the noblest emotions of the soul, and not to gratify the baser passions. In other words, art is called to be the hand-maiden of religion and not the panderer to lust and sensuality. In proportion, therefore, as an artist departs from the true function of art, in that proportion does he fail of his true mission.

It is in the choice of subjects that the true and the false artist display their conception of their position in the world of art. The true artist will make his canvas glow with the pure, bright, beautiful images of his unsullied imagination, while the false artist will revel in depicting the sensuous, the indecent, the vulgar or the suggestive of impurity. While the Christian artist will never allow his brush to paint aught that would bring the blush of shame to the cheek of modesty, the worldly or infidel artist, on the other hand, will delight in representing the nude, or the semi-nude, for he knows that one of the best means at his command to destroy respect for virtue is to pander to the passions.

There is no possible reason for the portrayal of the nude, unless it be to degrade womanhood by robbing it of modesty, its crowning charm. If artists desire to depict the female form, let them represent it as it is seen every day, on the streets, at the fireside, or at church, that is to say, arrayed in the garments sanctioned by civilization, common sense, good taste and common decency, and not go for models to places, which should not so much as be mentioned among Christians. The practice of degrading the female figure in painting and sculpture has been going on too long already, and it is high time that a strong and vigorous protest should be raised against it among all who honor and respect true womanhood.

That true art can be successful, in so far as mere pecuniary considerations are concerned, is demonstrated by the fact that Raphael, Murillo, and other great painters of the Blessed Virgin, have left behind them Madonnas, which are simply priceless, and copies of which are deemed models for any artist. To come to our own day, what is the painting that has brought the highest money value in tne market? Is it not the representation of two humble peasants in a devotional attitude, in an open field at the close of day? There is nothing in the Angelus that is gaudy, or meretricious, and yet, thousands on both sides of the Atlantic have gazed with admiration upon the lowly peasant woman, attired in common coarse, but modest garments, and upon her humble companion, and the painting has received the encomiums of critics and of the general public. This fact proves that the artist, who is true to his mission of painting beautiful and holy subjects, has his reward even in this world.

There are thousands of subjects that may engage the pencil of the artist, to the exclusion of the nude. The beauties of nature and the handiwork of man, in its multitudinous forms, are before us at every step that we take upon this lovely planet of ours. The crested wave as it dashes against the rock-bound coast; the silvery moon-beams shimmering on the placid bosom of the lake; the majestic mountain crowned with everlasting snow; the thundering cataract, the meandering rivulet, the fields of waving grain, the towering elms, the lowly shrub, the myriad flowers that deck the sod, the wild denizens of the forest, the lowing kine, the prancing steed, the snow-white and graceful swan, the battle-ship, the small craft that ply upon our inland waters; and in fact, the thousands of objects that surround us and excite our admiration, and that are too numerous to mention are of such variety as to satisfy the most fastidious artist in search of subjects for his pencil or brush.

When the public taste in art matters shall be formed on healthful and elevated lines, art will take its coloring and tone from the prevailing taste, and there will be artists

who will study to please and edify, and who will be careful to eschew all subjects tending to appeal to the baser passions. Artists will scarcely persist in representing the nude, when once the public taste is opposed to that species of representation.—*Church Progress.*

JOAN OF ARC.

As we glance over the records of time many noble names meet our gaze. Since the very dawn of Christianity, when St. Pudentianna forgot her noble birth to devote herself to the care of the sick and dying, down to the present century when the late Empress Marie obtained the freedom of the slaves throughout the vast empire of Brazil.

Volumes might be written of this gentler portion of the human race who have shed a light on every stage of society, softened the shades and beautified the gloom of the most sombre pages of history. Who, after having read a part of the life of that precious pearl of the Scottish crown, St. Margaret, or of St. Clotilda, France's peerless Queen, or of Philippa, whose acts of justice, mercy and courage, shed more glory on the English throne than all the brilliant victories of her royal consort. Who, I ask, could refuse to acknowledge their greatness? Yet, illustrious as these names are, it is not my intention to dwell upon them. My muse has selected one who, though an unlettered shepherdess, rolled back the tide of English conquest and earned for herself the title of "Savior of France," one who united the virtue of an Agnes and the goodness of an Isabella to the courage of a Judith; one on whom the Church has set the seal of her approbation by styling her "Venerable Servant of God, Joan of Arc."

In the 15th century France lay desolated; civil and foreign wars had plunged her people into misery, a few more victories and the English flag would float triumphant from the battlements of Paris to the summits of the Pyrennes. At this moment, when all human succor seemed hopeless, God stretched forth his hand and drew from an obscure village of Lorraine not a mighty warrior, but a simple peasant girl, and sent her forth to the rescue of France. For five years mysterious voices had called Joan, and for five years did she hesitate. Truly it was a hard task to leave the quiet sphere of her own happy home life to go forth at the head of an army to face danger and death. Yet, God called her, and regardless alike of the threats of her father, the tears of her mother, and the ridicule of the civil authorities, she presented herself before the uncrowned Dauphin. He sent her to the faculty of Poitiers to be examined. Her dauntless faith triumphed. Joan, clothed in white armor and bearing, as a pledge of victory, a banner with the sacred names of Jesus and Mary, placed herself at the head of an army and advanced to the relief of Orleans. As the French troops passed laden with ammunition and provisions, the English stood by seeming allies instead of foes.

One week from that day the siege was raised and the first part of her mission was accomplished. Days passed, and this young girl who had but three short months before led her flocks to pasture or sat spinning in her humble home, now planned assaults and conquered cities. Her presence reformed the soldiers, checked vice, encouraged virtue, and though Joan urged on the soldiers during the conflict, yet, no sooner was it over than her tender womanly nature asserted itself by deeds of kindness and mercy.

One more success awaited that banner which, like the famous Sabarum of Constantine carried victory within its very folds, one more triumph and then defeat and death Troyes was taken July 9th, six days later the Dauphin entered Rheims, and on the 17th he was crowned. Joan stood near, happy in the thought that now her task was ended.

"And swiftly back
Even in an instant, to their native track
Her free thoughts flowed, she saw the pomp no more,
The plumes, the banners, but to her cabin door
And to the sparkling fountain in the glade
Where her young sister by her side had played,
And the village chapel where it rose
Hallowing the forest in deep repose,
Her spirit turned."

And throwing herself on her knees she begged the king to permit her to return to her humble home, but this was not to be.

"Too much of fame
Had shed its radiance on her peasant name."

Joan was too useful, too necessary to the king to be allowed to retire, but her second request, that her native village might be exempt from taxation, was granted. Noble, generous heart, not one thought of self in the grand picture of that life which so filled with glory and suffering. Well did her prophetic mind foresee that the glittering bauble of earthly honor was not for her.

She was captured by John of Luxembourg who resisted, alike, the prayers and pleadings of his wife and relatives, and, traitor-like, sold her to the English. Joan was allowed the mockery of a trial, and nobly did she defend herself. Her answers bore the impress of that faith, simplicity, courage and modesty which characterized her brief life.

But her death was predetermined. She was condemned as as a witch and a sorceress, and after languishing in prison for months her pure soul was freed by fire. Her extraordinary mission had been accomplished, her last great battle fought and won, and she was free to roam, not the green fields and mossy woodlands of her childhood's home, but the blissful regions of Paradise. N. S.

A ROYAL ACT.

The parents of many of our young readers can remember when the present Queen of Spain was just a little Austrian archduchess, with no thought of the honors and trials which the future had in store for her. It is the custom in the imperial household of Austria to teach each child a handicraft, and so Queen Christina was enabled to do a very pretty and gracious act.

On one occasion, not very long ago, she was visiting a famous manufactory, where the art of working in mosaics is brought to a high degree of perfection. "Will you let me finish this piece?" she asked of a workman, whom she had been watching some time. Somewhat abashed but more than willing, he gave her his seat, whereupon she fitted the remainder of the tiny bits together quite as well as he could have done it. Mosaic-making had been the trade she had chosen to learn when a little girl. This episode has added to her already great popularity among the working people.

A slender acquaintance with the world must convince every man that *actions*, not words, are the true criterion of the attachment of friends; and that the most liberal professions of good will are very far from being the surest marks of it. I should be happy if my own experience had afforded fewer examples of the little dependence to be placed upon them.
—GEORGE WASHINGTON.

Eloquence is vehement simplicity. Cecil.

General Intention for December 1894.

Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

The Revival of Christianity in Africa.

In a quite recent Brief, His Holiness, Leo XIII., says: "It is the constant object of our solicitude to procure everywhere the abolition of slavery and to bring back to the holy liberty and fraternity of Christ the hapless nations of Africa."

That our times are propitious is evident, for never did the sentiment of brotherhood have a greater hold on the minds of men. Never did men make such efforts to know and succor their fellows in hitherto unknown lands. Never could men traverse with such speed and ease the immensity of land and sea. What the children of the world do and dare for science and commerce, the children of the Church must do and dare to gain souls. Once again, then, after a lapse of three years, Africa is recommended to our prayers. Much has been done in that interval to develop the material and spiritual interest of 200,000,000 inhabitants of that vast continent. Here, as elsewhere, Paganism and Mahometanism are not the only obstacle to the missionaries, but the Protestant sectaries hamper their efforts at every step. Lately the splendid mission of the Equatorial Lakes was thre tened with destruction. Calumny called force to its support. English arms despoiled the Catholic missionaries. The White Fathers appealed for justice to the verdict of Europe. England disavowed what had been done, and restored, in great part, the sheep and fold to their pastors.

The situation in Ouganda for the faith is most promising. Moreover, the truth is penetrating more and more into the Dark Continent. Bechuanaland, in the Orange Free State, is one of the last remaining spots on which to plant the Cross.

The blood of the martyrs continues to draw down blessings on the Equatorial Missions. Not only in Victoria-Nyanza, in Tanganika, in Upper Congo, but even in Owyaniembe there is an extraordinary movement toward conversion.

Still, the obstacles to be surmounted demand that faith which can move mountains. Men and money are needed. The field is vast, the enterprise difficult, but the cause is the noblest, the most divine—the salvation of souls. Our Associates will not refuse to cooperate, at least by contributing the spiritual alms of prayer and good works; thus shall the Apostleship of Prayer sustain the Apostleship of the World.—*Little Messenger of the Sacred Heart.*

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THE SPIRIT OF A TRUE CHRISTIAN.

A Christian must be animated by the spirit of Christ in all his dealings. According to the Christian and Catholic axiom, while we hate evil we are to deal gently and lightly with the evil doer. Revenge is utterly at variance with the spirit of Christ, and is entirely reprobated by the Gospel. It is, therefore, unquestionably the duty of a Christian husband to forgive the greatest of all wrongs as he would the most trifling. Forgiveness would be a far nobler revenge, and might be a much severer punishment to the guilty parties than any capable of accomplishment with the pistol or the sword. The standard of worldly honor is in direct opposition to the standard of the Gospel. No husband, however great his wrongs, who is a true professor of that religion whose characteristics are charity, meekness, peaceableness, long-suffering, gentleness and forgiveness, will accept the idea that injured honor must be vindicated by bloodshed.—CARDINAL GIBBONS.

Many a man dreads throwing away his life at once who shrinks not from throwing it away piecemeal.

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COME EARLY.

Terence wrote some two thosand years ago "The world is ever the same"; you know the ways of women: it takes them a whole year to get ready for anything, and yet they make a great fuss as if they were hurrying to some purpose. It would be well for those wives who are so long fixing themselves up on Sunday mornings, thus trying the patience of their husbands, and at the same time making them late for Mass—it would be well for them, I say, if they would in future try to give the lie to the above accusation of the Roman comedian.

— The question of ventilation has always been a serious one with architects. No matter how cold it may be, a proper amount of fresh air is absolutely necessary: So in a school house, hundreds of little bodies must have air to breathe, and yet must not have that air introduced in such a manner as to cause sneezing fits, colds in the head and all those little ills that come to those who sit in a draught. ABRAHAMSON'S VENTILATORS are the only one thing needful to remedy the above defect. By their use one can sit in a room, and no matter how loud the winds may blow outside, can breathe all the fresh air necessary without danger of catching cold. Send for catalogue and price list to No. 2 Eighth St., San Francisco.

True life is one continuous prayer, one unceasing aspiration after the holy.—*Father Hecker.*

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AND
Catholic Church Bulletin.

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CHRISTMAS.

Christmas gay and happy is almost with us again, and the merry carols of the children and the joyous intercourse of the older folks tend to make it a day of general jubilation. The cars, steamboats, etc., are crowded with passengers homeward bound, for who would be away from the family on this festive occasion? Kearny and Market streets are filled with eager purchasers, for no one must be forgotten, and presents or materials for such are ordered home from bazaar or store, with wonderful expedition. The markets are well patronized for luscious and savory edibles for the future banquet, for though the boar's head no longer graces the table as in days of yore, yet there is a respectable substitute in the American turkey fattened specially for the feast.

The Christmas trees are in every conceivable quarter of the city, for this important pastime has wound itself so tenderly into our hearts that we now consider it our own. It is an old custom, brought to us from Germany, conceived in the kind heart of a good old monk. He wished to inspire holy thoughts in the minds of the youthful portion of his flock on Christmas Day, and looking out of his window on a pine tree bending gracefully to the dropping rain, he said, "I will cut down this tree, adorn it with lights, fruits and presents." And on the morrow each child received a gift, a souvenir of love from the Holy Infant. It is certainly the magic tree spoken of by our "Marie."

"Whose branches bring
The gifts of every clime,
The bloom and brightness of the Spring,
The fruits of summer-time,
And richest of the gems that glow
In depthless mine and sea,
Upon thy boughs of beauty grow,
O bounteous Christmas Tree."

And I say with her, may its branches spread and its shadows fall many years in the homes of the rich and in the lowly dwellings of the poor, for it is endowed in its rare fruitage by the benignant hand of love.

☞Subscribe for the Catholic Church Bulletin.

A NOVENA

IN HONOR OF THE
IMMACULATE CONCEPTION OF THE B. V. MARY.

1. Immaculate Virgin Mary, we bless God and rejoice with Thee, for the glorious privilege of Thy Immaculate Conception, which filled Thy soul in the first moment of Thy creation with the gifts of the orignal justice. O Immaculate Virgin, look down upon us and help us to preserve in our soul the grace of our spiritual regeneration. Hail Mary.

2. Immaculate Virgin Mary, we bless God and rejoice with Thee for that singular purity which adorned Thy soul, from the first moment of Thy existance, and which preserved Thee from the bondage of sin. O Immaculate Virgin, look down upon us, and, taking us under Thy protection, never allow us to lose the friendship of God. Hail Mary.

3. Immaculate Virgin Mary, we bless God and rejoice with Thee for having been chosen among all women, to crush the head of the infernal serpent, and win the first victory over the power of hell. O Immaculate Virgin look down upon us, and protect us against the snares of the evil one, that we may never become his slaves. Hail Mary.

4. Immaculate Virgin Mary, we bless God and rejoice with Thee. Who, on the day of Thy Immaculate Conception, didst rise, like the morning star, to announce the overthrow of the kingdom of Satan and the coming of the kingdom of Jesus. O Immaculate Virgin, look down upon us, and pray for us, that we may all enter into the kingdom of Thy son Jesus. Hail Mary.

5. Immaculate Virgin Mary, we bless God and rejoice with Thee, who by Thy Immaculate Conception, didst become the dearest object of the divine complacency, the brightest ornament of the Church and the honor of our race. O Immaculate Virgin, look down upon us, and ward off from us the evil of mortal sin. Hail Mary.

6. Immaculate Virgin Mary, we bless God and rejoice with Thee, who wert destined to be our second Eve to restore to us what we had lost through the fall of the first, and thus become the Mother of Christians. O Immaculate Virgin, look down upon us, and pray for us, that, abiding in grace, we may ever be Thy children. Hail Mary.

7. Immaculate Virgin Mary, we bless God and rejoice with Thee, who pre-redeemed by so wonderful a grace, didst lay in Thy Immaculate Conception the foundation of Thy most exalted sanctity, which made Thee worthy of the Divine Maternity. O Immaculate Virgin, look down upon us, and pray for us, that, leading a pious life, we may become the heirs of the eternal happiness. Hail Mary.

V. In Thy Conception, O Virgin, Thou wert immaculate.

R. Pray for us to the Father, whose Son Thou didst bring forth.

LET US PRAY.

O God, who, by the Immaculate Conception of the Virgin, didst prepare a worthy habitation for Thy Son, we beseech Thee, that, as in view of the death of that Son, Thou didst preserve Her from all stain of sin so Thou wouldst enable us, being made pure by Her intercession, to come unto Thee.
Through the same Christ our Lord.

A TRIBUTE TO THE JESUITS.

At the Episcopal missionary council held in Hartford, Conn., last week, one of the missionaries from Alaska unconsciously paid a tribute to the zeal and energy of the Jesuits. They have a larger working force, he said, and are encroaching upon the Protestant missionary field. It may be remarked that the success of the Jesuit missionaries in Alaska, as indicated by this Episcopalian, is paralleled all over the world wherever these noble sons of the Church have penetrated. Their work is the more effective because they preach the gospel of truth.

A CORRECTION.

San Francisco, Nov., 5, 1894.
To THE EDITOR OF THE CALENDAR.

MY DEAR SIR:—In your November number you said that Father Power of St. Patrick's Church, San Francisco, delivered a sermon in St. Patrick's Church, San Francisco, on the Sunday before your November issue of the "Calendar," in which he advised his hearers to be quiet and law abiding on election day, etc.

No such sermon, or any sermon for that matter, was delivered by Father Power on the Sunday above stated!—hence the report of such sermon is false and your reporter is in error.

Very sincerely yours,
RICHARD POWER.

NIGHT.

Above me the skies and the glittering stars
That shine softly down through shadowy bars.
About me a silence so solemn and still
An unseen presence my soul seems to fill.
No sound echoes up from the slumbering world
Where Sleep her broad banner has gently unfurled
Alone I commune with the shadows, and peace
Falls over my spirit and forebodings cease.

For the night with its silence, its mystery, its fear
To the way-worn, the weary is precious and dear,
For it seems in the darkness though the Angels bent low
To murmur sweet blessings o'er sad hearts below.
Each star as it gleams in the crown of the night
Seems to glow with that Love, refulgent and bright
That emanates ever from God's mighty throne
And circles and shines 'round man's earthly home.

Thus oft when the shadows lovingly entwine
'Round the glories of day and the starry lights shine
The bitterness filling life's cup to the brim,
Seems to vanish and leave only sweetness within.
And up from the hearts of the grateful arise
A paean of praise that rings through the skies,
Humanity's tribute to the Creator whose might
And infinite wisdom blessed earth with the night.

K. E. BLAKE.

A SIGNIFICANT DECISION.

The recent decision from Rome, received by Bishop Janssen of Belleville, that the *Veni Creator* cannot be sung just before the sermon during Mass is significant in the matter of the reform of Church music. If the *Veni Creator*, excellent in itself, be not permissable just before the sermon, on the ground that the sacred order of the Holy Sacrifice is not to be unduly interrupted, we can readily understand how careful and jealous the Church is of her ritual, and, therefore, how necessary it is that the music, which accompanies the Holy Sacrifice, should be in perfect keeping with the sacred services at the altar.

The degeneracy into which Church music, or rather the music now generally given in churches, has fallen in this country, is enough to drive piety out of the church doors and make angels weep. Were the sense of the music, given in ninety-nine out of a hundred of our churches, rendered into words, congregations would rise in horror at the blasphemy; for the lascivious, the abandoned, the trivial, even the impious finds its expressions in the music of our church choirs oftener than the befitting, the decorous or the worshipful. The sensualism of the ballet and the opera predominates more in our so called church music than the sacred. The ideal aimed at seems to be to simply strike a tune without regard to its character or its proprient within the sacred precincts. If Rome has decided that the *Veni Creator* is out of place during the Divine Sacrifice simply on the score of unduly interrupting the order of the Mass, surely ballet, operatic and beer garden music have have no proper place within the hearing of the Tabernacle, where dwells the Holy of Holies.—*Church Progress.*

We have received from Father Wynne, S.J., a copy of the Almanac of the League of the Sacred Heart for 1895. It is printed on the finest of paper, highly ornamented in colors, with many beatiful illustrations, and full instructions for the members of the League of the Sacred Heart, and is sold for the small sum of 10 cents, at Neal and Mehle, opp. St. Ignatius Church, 227 Hayes st.

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THE MORAL IDEAL.

In the popuar discussions of education which chiefly concern themselves with such questions as courses of study, standards of admission, and the shortening and enriching of the school courses, we will seek in vain for some mention of the true end of education, that stern ethical discipline of the will which finds its standard, not in the varying opinions of men but in the moral ideal, which of all human ideals must ever come first. If we were to judge from the reports which are published from time to time by the various educational committees, it would seem as if mere knowledge–utilitarian knowledge, which can be bought and sold, the knowledge of facts which is only less misleading than the knowledge of figures—were the sole instrument of training the conscience, the moral judgment and the will of the child. A scheme of moral training such as this is doomed to failure. For it is not within any teacher's experience that the stndy of "Civics" ever transformed a bad boy into a good citizen, nor does it seem rational to betieve that ethical results can be the necessary outcome of purely intellectual training.

However, my purpose at present is not so much to discuss the problem of general education as to present for your consideration some views on that most important factor in all education, namely, the study of language.

The poet has told us that the proper study of mankind is man. The characteristic which is an essentially human one, and which among the purely human faculties distinguishes man from the brute, is language. The study of language is the study of thought, and study of thought is study of man. The study of language involves an intellectual discipline which gives the greatest possible developement to the faculties of man. To say that language is the instrument of thought, is neither complete nor exact; it is rather its embodiment, in which and through which alone thought attains its own life; language is also the door to literature. To receive, enjoy, and in turn transmit the highest inheritance of the race, this is the pleasure of literature, this is the exceeding great reward of its study. It should be hardly necessary to say that a mastery of language is essential to any considerable or intelligent knowledge of history. Language, literature and history lead to philosophy. Philosophy is the interpretation of the human mind, as history is its unfolding. In language, literature, history, and philosophy mind is the one constructive agent. Backed, buttressed by a true philosophy and a sound historical interpretation, stands theology; beside it but lower down, is law. Close under the shadow of these departments of knowledge gather the social sciences, the science of government and political economy; and the royal road, the only road to a true understanding of these branches of human knowledge, is through the study of language. Our duty as teachers is to set forth the higher ideals of life, and to make its purpose clear to those who come under our care.—*Professor George E. Hardy.*

THE LIVING ROSARY.

Sir:—Kindly permit me to correct certain misstatements of facts, to which my attention has been called, and which appeared under the above heading, in the November issue of your very praiseworthy paper. It is therein stated that "although 'tis true that the Dominicans are and have been since November 15th, 1877 the custodians of the Society of the Living Rosary, yet 'tis equally true that all such sodalities established before that date required neither the permission of the Dominicans to establish them nor their approval afterwards." The above statement is incorrect, and contrary to fact—for as a matter of fact the sodality of the Living Rosary was committed wholly to the sole custody of the General of the Dominican Order, as its Supreme Moderator, by Decree of his Holiness Pius IXth of Saintly memory, dated August 17th, 1877, for the reasons as stated in the decree by the Sovereign Pontiff, "that it belonged to the Dominican Order by hereditary right, and the right of recovery, and was in danger of losing the Indulgences attached to it, on account of its having apparently lost its primitive organization and intention." Three months afterwards, on November 15th, 1877, the date cited by your anonymous correspondent, the General of the Dominican Order, as Snpreme Moderator of the Living Rosary, appointed by Sovereign Pontiff, approved, confirmed and validated, all the Sodalites of the Living Rosary established on and before that date, and therefore all the Sodalities of the Living Rosary established before that date has been

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placed as a matter of fact, by the Sovereign Pontiff under full control and jurisdiction of the General of the Order and therefore did require his approval afterwards, as it is to his sole approval and confirmation all such Sodalities of the Living Rosary owe their existence. It is also therein stated, at least by implication, that while the Sodality of the Living Rosary is committed to the care of the Dominican Order in *non-missionary* countries it is not committed to its care in *missionary ones*. This statement is also incorrect and contrary to fact for the Living Rosary all over the world, without a single exception of place or country, was and is committed to the care of the General of the Dominican Order, as its Supreme Moderator, and he can and as a matter of fact does establish Sodalities of the Living Rosary in *missionary* countries, with the same certain, full and unquestioned jurisdiction that he possesses and uses in *non-missionary* countries.

It is with extreme reluctance, that I have been forced to thus publicly notice the above errors of fact, on account of the widespread publicity given them by the distribution at our church doors of your estimable Church Bulletin. The validity of the Indulgences granted by the church, to be gained only under certain conditions is fortunately a question of fact not depending on any freshman's logic, and is far too delicate a question to be flippantly touched on by anonymous writers in public prints.

The exception taken to what was written in your October number, which I have not seen, consisted, I understand in a question courteously, and *privately* put by a Dominican Father, and simply demanded an equally courteous and *private* reply. But I suppose in this A. P. A. end of the century system of misstating facts to suit conclusions, a poor friar should imitate the Methodist preacher, who when his hat was returned him empty, and worthly thanked thn Lord he had even gotten his hat back safe from that crowd.

The beautiful and interesting description your correspondent gives of the flourishing Sodality of the Living Rosary attached to St. Patrick's Parish is most consoling to all true Catholic hearts in these troublous times, and a most evident *proof* of the noble zeal and piety animating priests and people.

I am, Sir, sincerely yours,
FR. PIUS MURPHY, O. P.

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CATHOLIC LADIES' AID SOCIETY.

Miss Mamie Scully, P. P., C. L. A. S. No. 11, returned from Portland, Thursday morning, Nov. 22nd, after having spent a very pleasant vacation of five weeks.

Report of Receipts and Disbursements of C. L. A. S. No. 11:

Receipts: Cash in General Fund, $30.70 Cash in Social Fund, $38.25; Cash in Relief Fund, $91.90; Donations: Groceries, $20.00; New Clothes, $9.75; No. pieces of old clothes, 215.

Disbursements: From General Fund, $51.45; from Social Fund, $8.25; from Relief Fund, $70.45; Groceries, $45.75; Fuel, $1.10; Cash, $6 50; Paid Rent, $25.50; New Clothing, $9.75; No. of old pieces, 215.

Total Receipts for 5 months, $161.10; Disbursements, $218.90; Balance on hand, Nov. 1st, $30.95.

Membership: Active, 48, 8 initiated in 3 months; Honorary, 4; Contributing 12.

No. of visits to sick, 30; to needy, 44; physician's visit, 1; old people found homes, 2; No. of persons found employment, 14; persons assisted, 99; families assisted, 49; visits to almshouse, 6; visits to hospital, 6; reading matter distributed, 40 papers and books.

C.L.A.S. No. 11 will give a Donation Party about the 15th of December, in Alcazar Social Hall, 120 O'Farrell Street. Admission will be a package of provisions or cash.

C.L.A.S. No. 9 gave a Donation Party at Mission Opera Hall, Tuesday evening, Nov. 27th, and the following excellent programme was enjoyed by all:

Instrumental duet, selected; vocal solo Mrs. Thos. Griffin; specialties, Dr. H. G. Sieberst; recitation, Miss Laura Crews; vocal solo, Mr. D. M. Warde; selections, Mandolin Club; vocal duet, Mrs. Thos. Griffin and Miss C. Stanley; humorous recitation, Mr. Frank McGlynn; vocal solo, Mr. B. F. Hanlon; "Irish Diamonds," (by request) Miss M. Georgiana; "The Little Rebel," farce in one act, (by request); Cast: Mr. Stephen Poppincourt, Dr. H. G. Sieberst; Arthur Armeston, Mr. Frank Houpt; Mrs. Wingrove, Mrs. Geo. A. Orr; Laura, Miss Lottie Johnston; Kittie Winks, Miss Josephine Conly.

Report of relief work done by C.L.A.S. No. 1, Oakland.

Receipts: Cash in General Fund $100; Cash in Social Fund, $100; Cash in Relief Fund, $137.30; Amount in treasury June 1st, $9.60.

Disbursements: Groceries, $197.30; from Relief Fund, $9.60; Fuel, $10; Medicine, $10: New Clothing $120.

Total Receipts for quarter, $337.30; Disbursements, $346.90.

Membership: Active, 75; Honorary 50; Contributing, 10.

No. of pieces of old clothes, 334; visits to sick, 65; visits to needy, 270; physicians' visits to sick, 25; children found homes, 3; old persons found homes, 2; persons furnished employment, 6; persons assisted, 129; families assisted 60; visits to hospitals, 13; amount of reading matter distributed, 35.

C.L.A.S No. 2, St. Charles'.

Receipts: Cash in General Fund, $19; Cash in Social Fund, $18.35; in Relief Fund, $40.25; Amount in treasury, Aug. 1st, $24.27.

Disbursements: Groceries, $40.75; New Clothing, $7.00; No. of pieces of old clothing, 108.

Total receipts for quarter, $77.60; disbursements, $70 85; balance on hand Nov. 1st, $31.02.

Membership: Active, 46; Honorary, 16. Contributing, 10.

Visits to sick, 17; visits to needy, 45; old persons found homes, 8; persons found employment, 8; persons assisted, 51; families assisted, 18; visits to almshouse, 18; visits to hospital, 12; amount of reading distributed, 117 books and magazines.

Mrs. M. Redmond, P.P. No. 22, and her sister, Miss Hyde, of Santa Rosa, accompanied by Miss M. Curtis, G.S., and Miss M. Ross of No. 11, visited Branch No. 19 Monday evening, Nov. 22nd.

Mrs. G. P. Hall, G.D.D., Santa Rosa No. 22; Miss Agnes Hudner, Rec. Sec. No. 21, Hollister; Mrs. Redmond, P.P., and Miss Hyde of Santa Rosa; and Miss Lizzie Murphy, No. 23, Petaluma, visited Headquarters during the past week, and gave very good reports of their respective Branches.

Miss Marian Flinn, a member of No. 11, Gilroy, who is visiting friends in the city, called at Headquarters Oct. 29th.

Quarterly Reports of Receipts and Disbursements of C. L. A. S. No. 8, St. Mary's Cathedral, August 1 to Nov. 1.

Receipts: Cash in General Fund, $4.00; Cash in Relief Fund. $111 50; Amount in Treasury, Oct. 30, $51.65.

Disbursements: From General Fund, $31.70; from Relief Fund, $27.95; for groceries, $19.05; fuel, $1.40; Cash $7.50; new clothes, donation. $9.50.

Total Receipts for Quarter, $115.50; Disbursements, $59.65; Balance, Nov. 1, $55 85.

Membership: Active, 40; Honorary, 26; Contributing, 46.

No. visits to the sick, 60, needy, 40; No. persons found employment, 3; No. pieces of old clothes, 60; No. persons assisted, 29, families, 12; visits to Alms House, 1, hospitals, 30; amount of reading matter distributed, 20 magazines.

Quarterly Report of C. L. A. S. No. 9, St. Charles. Receipts: Cash in General Fund, $10.90; Cash in Relief Fund, $53.55; Groceries, $31.15; Amount in Treasury, June 1, $16.00.

Disbursements: Relief Fund, $8.80; groceries, $91.85; fuel, $1.00; new clothes $2.00. Total Receipts for Quarter, $97.60; Disbursements, $103.65; Balance $9.95.

Membership: Active, 30; Honorary, $12.00; Contributing, 24.

No. visits to sick, 30, needy, 49; No. persons assisted, 96, families, 30; No. pieces old clothes, 50.

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Quarterly Report of C. L. A. S. No. 17, San Luis Obispo, Cal. Receipts: Cash in General Fund, $20.00; Cash in Relief Fund, $37.40. Amount in Treasury, August 1, $23 35.

Disbursements: From General Fund, $20.00; Relief Fund, $13.05; new clothing, $18.75.

Total Receipts for Quarter, $33.70; Disbursements, $51.75; Balance, Nov. 1, $5.30.

Membership: Active, 36; Honorary, 5; Contributing, 4. Visits to sick, 9, needy, 12; No. children found homes, 11, old persons, 2; furnished employment, 1; No. persons assisted, 31, families, 4; No. pieces old clothing, 385; visit hospital, 1.

HOW FAITH IS LOST.

The modern unbeliever, as a rule, says a noted prelate, degrades reason and denies its capabilities; there is therefore, no basis of faith in his soul. Those who have inherited the faith lose it in proportion to the misuse they make of their reason. It is the old story "esteeming themselves wise, they become fools." They would not read Cetholic books, nor listen to instruction, they were above all that. Not having been grounded in the first principles of true philosophy they undertook to discuss its knotty questions; they read the glib but superficial writings in current literature, in which style appears to make up for the absence of ideas and connection of thought, and imbued with fallacies and neglecting their religious duties, they fell under the tempter's way. Having abused and in part denied their reason, faith was sapped and soon destroyed. This is the genesis and abridged history of the fall from faith of some young men of our day.

Mr. A. Waldteufel, of the well-known Catholic Book Store, has some elegant Holiday Goods. Some of the most notable are the Christmas Cribs, ranging in prices from $50 to $500; also some of the most improved Candelabra, and Cuplights, designs entirely new. Candles of all descriptions, from the warranted pure brand for altar use to the Christmas tree toy candles.

Mr. Waldteufel has sent to this office a copy of the Catholic Home Annual for 1895. It is a very instructive work, with a beautiful frontispiece picture of the Holy Family in colors. Now on sale at 721 Market Street.

The place to buy Furniture is at Terry's, 747 Market Street.

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You can never catch flies with vinegar. We do not infer that we should sacrifice our principles of manhood, or that we should relinquish one article of our Holy Faith. Far from it. We know our rights, and knowing dare maintain. But no good is derived from a continual raking of old feuds. During the last campaign there were many good men drawn into that un-American society. But when the true nature of the society dawned upon them they dropped it as a burden too grievous to be borne; why then should they be persecuted? Do we never make mistakes? First cast out the beam that is in thine own eye, then shalt thou see to cast out the moat that is in thy brother's eye.

Santa Clara College is sending a Christmas donation to the lepers of Molokai, a full account of which will be published in our next issue.

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LOCALS.

The "Church Progress" of Nov. 17th has a very interesting letter from the Alaska Missions by a Father of the Society of Jesus.

A Mission, lasting two weeks, will commence to-morrow in Holy Cross Church, and will be conducted by the well-known Jesuit Fathers Moeller and Finnegan.

Christmas is coming and L. V. Merle has already secured a large stock of goods to meet its wants.

Rev. Father James O'Connor. who met his death by the escape of gas, was buried from St. Francis Churbh on the 27th inst. R. I. P.

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"SQUANDERED GIRLHOOD."

Mrs. Lyttelton Gell, a forcible and clever English writer, in an article in a leading British magazine, entitled "Squandered Girlhood," expresses regret that so many unmarried women lead utterly aimless and useless lives. There is always, she asserts, a career of charity open, and formerly no such thing was known as an idle gentle-woman. "In olden times," to quote her words, "so long as the Church of Rome retained her sway over the country, the indefeasible right of the poor to the ministry of the rich was a fundamental assumption of the social order. Not only was almsgiving, care of the sick, and relief of the needy, a part of the duty of every great lady, but each noble family contributed at least one of its daughters to the sole service of the poor, dedicating her irrevocably by the vows of the cloister."

Mrs. Gell is, presumably, a non-Catholic; but her brave words will find their echo in the heart of everyone who is seeking to solve the almost hopeless problem of ameliorating the poverty and suffering of the world without upsetting all social regulations.

SOBER TRUTHS.

The saloon keeper is alcohol's soldier; he is America's danger and disgrace. Do not, I pray you, go off into the region of the abstract and dream of the possible saloon-keeper, the law-abiding citizen, engaged in licit bartering, honest and honorable in his dealings with his customers. Study him in actual life. There are attractions of all sorts to draw men to the saloon; there is excitement of all sorts to awaken or increase the appetite for drink. There are saloon-keepers' organizations, the leaders are the brewers and the distillers, for the purpose of continually widening out the drink-traffic and breaking down what opposition may be made to it.

But are there not laws forbidding in this traffic at least things openly nefarious, and throwing some protection around the victims? There are some laws; the saloon-keeper laughs at them. In America there is a class of men rebellious to all law, glorying in their rebellion, defying the people to curb their power—the saloon-keepers; and to secure impunity in their lawlessness, and to prevent the enactment of new laws, and a wish on the part of the country to enforce any, the saloon-keepers and their leaders are at work to control the politics of the Republic.—*Archbishop Ireland.*

"He who seeks not the cross of Christ, seeks not the glory of Christ"

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PRESENTATION CONVENT.

GIRLS.

Academic Class A—Clara Mulcahy, Maria Supple.

Academic Class B—Nora Ryan, Emma Grondona, Helen Nichols, Mary Giovannoni, Maria Rahn.

Seventh Class—Julia Battista, Leonie Jung.

Sixth Class—Mabel Benker, Nellie Hayes.

Fifth Class—Jennie Olcese, Mary Hannigan, Katie Cashin, Mary Loureiro, Katie Meade.

Fourth Class—Rosie Guidi, Jennie Guidi, Mary Donovan, Lulu Mahan, Mary Villa.

Third Class—Eda Friscarini, Elizabeth Pelegrini, Theresa Valensolo, Aggie Loureiro.

Second Class—Lottie De Andreis, Alice Messmer, Lena Caterina, Mary Lagomarsino.

First Class—Lena Moresi, Rosie Wilson, Mary Lewis, Mary Prato, Clotilde Selenger.

PRIMARY DEPARTMENT.

First Division—Lena Messmer, Katie Bacigalupi, Nellie McKenna, Lena Pasqualett.

Second Division—Eda Bacigalupi, Agnes Wamback, Jennie Deluchi, Maria Perucini.

Third Division—Hazel Ferguson, Mabel King, Irene Glover, Irene Boyle.

The watch in which investments were made for the benefit of the School will be disposed of on the 20th of December.

BOYS.

Fourth Class, First Division—

Fourth Class, Second Division—George McDevitt, George Stephens, Willie Giovannoni, Milu Olcese.

Third Class—Joe Geary, Enrico Brusco Johnny O'Hara, Mattie Delahanty, Willie Storm.

Second Class, First Division—Willie Bloomfield, Attilu Torrigina, Rene Trottman, John McKenna, Nicholas Moreno, Julius Carsiglia.

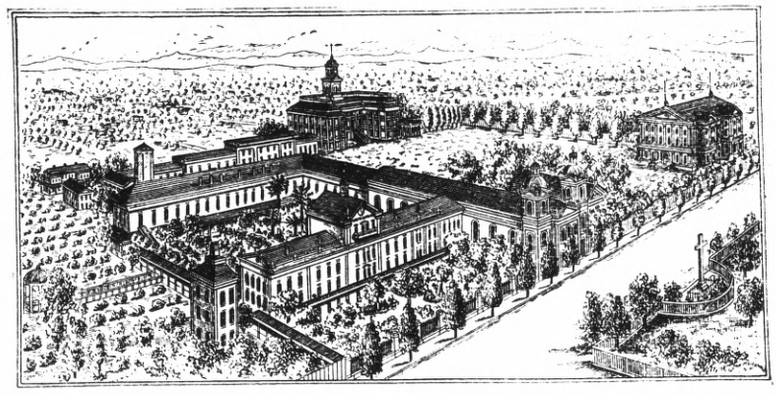
Second Class, Second Class—John Gorman, Walter Glover, John Hannigan.

PRIMARY DEPARTMENT.

John Barros, Herbert Matroni, Eddie Geary, Berkery Ferguson, James Symes, Dan McKenna, Harry Benson, Joe Burns, Willie Stutz, Willie Delahanty.

Mass for Polish Catholics at St. Ignatius, 213 Grove St., at 9:30 A. M., on Sundays and Holy Days, by Father Kusiacki, S. J., Pastor.

In general, indulgence for those we know is rarer than pity for those we know not.—Rivarol.



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CALENDAR

DECEMBER, 1894.

1	Sat.	Bl. Edmund Campion and Companions, MM. (S.J., 1581)
2	**Sun.**	**1st of Advent.** St. Vivian, V. M. (363).
3	Mon.	St. Francis Xavier, Apostle of the Indies (S.J., 1552)
4	Tues.	St. Peter Chrysologus, Bp. D. (450). St. Barbara. V. M.,
5	Wed.	St. Sabbas, Ab. (531). [235).
6	Thurs.	St. Nicholas, Bp. M. (324).
7	Fri.	First Friday. St. Ambrose, Bp. D. (Milan, 397).
8	Sat.	(Of Precept) **Immaculate Conception of the B. V. M.**
9	**Sun.**	**2d of Advent.** St. Leoccdia, V. M. (304)
10	Mon.	Holy House of Loretto (1294) St. Melchiadis, P.M.
11	Tues.	St. Damasus, P, (384).
12	Wed.	Our Lady of Guadeloupe St. Adelaide, W Empress, 999
13	Thurs.	St. Lucy, V. M. (303).
14	Fri.	St. Spiridion, Bp. (347).
15	Sat.	St. Christina, V. (Slave, 200).
16	**Sun.**	**3d of Advent.** St. Eusebius, Bp. M. (370).
17	Mon.	St. Lazarus. Bp. (90).
18	Tues.	Expectation, B. V. M.
19	Wed.	Ember Day. *Fast.* St. Juliana Falcenieri, V. (1340).
20	Thurs.	St. Eugene, Priest, M. (362).
21	Friday	Ember Day. *Fast.* St. Thomas, Apostle.
22	Sat.	Ember Day. *Fast.* St. Flavian, M. (362).
23	**Sun.**	**4th of Advent.** St. Victoria, V.M. (253).
24	Monday	Vigil. *Fast.* Sts. Irmine and Adele, V. M. (740).
25	Tuesday	(Of Precept) **Christmas.** Nativity of our Lord.
26	Wed.	St. Stephen, First Martyr (35).
27	Thurs.	St. John, Apostle and Evangelist (101).
28	Friday	Holy Innocents, MM.
29	Sat.	St Thomas a' Becket, Bp. M. (1170).
30	**Sun.**	St. Sabinus, M. (301)
31	Monday	St. Sylvester, P. (335).

Abbreviations: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.-Doctor. O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. —Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C.P —Passionist.

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Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. Rev. Thomas Larkin, Rector.

Masses on Sundays and Holydays at 7, 9, 11 a. m. Vespers, 7:30 p. m. Week day Masses at 6:30 and 7:30 a. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector.

Masses on Sundays at 6:30, 8, 9, 10:45 a. m. Vespers, 7:30 p. m; week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30, a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a.m. in the church on Holydays for children.

Notre Dame des Victoires (French).

Location, Bush street near Stockton. In charge of the Marist Fathers.

Masses on Sundays at 6.30, 7:30, 9, 10:30 a.m. Vespers at 7:30 p. m. Masses on week days at 7, 7:30 and 8 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street,

Masses on Sundays and Holydays at 6. 8, 9 and 10.30 a. m. Vespers at 7.30 p.m.

St. Rose's Church.

Location, Brannan street near Fourth. Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5.30, 6.30, 7.30, 8.30, 9.30 and 10.30 a. m. Rosary at 7.15 p. m. Vespers, 7.30 p. m. Sermon and Benediction at 8 p.m. Masses on week days at 5, 5.45, 6.30, 7.15 and 8 a. m.; Rosary and other Devotional Exercises at 7.30 p. m. Gentlemens' Sodality at 7.30 a. m., Father Pinasco, S. J., Director. Ladies' Sodality at 7.30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality 8.30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, for males only, 7 to 9 p. m. (Sat).

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8.30, 9.30 and 10.30 a. m. Vespers, 7.30 p.m. Mass on week days, 7 a.m.

St. Boniface's Church (German).

Location, Golden Gate avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays and Holidays at 5, 6, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m. Masses on week days at 5, 6, 7.30 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. Butte and Solano, Potrero. Rev. P. O'Connell, Pastor. Masses on Sundays at 7 and 10 a. m. Vespers at 7.30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School at 9.30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street

Masses on Sundays at 7, 9 and 10.30 a. m. Vespers, 7.30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church:

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7.30 p. m. Masses on week days at 6 30 and 7.30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

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St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

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Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8.30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8.45, 9.30 and 11 a. m. (The mass at 9.30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7 30 p. m. Daily Mass—7.30 a. m.

St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7.30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10.30 a.m.

All Hallows' Church.

Location, e. s. Susquehana street, near Railroad avenue, South San Francisco. Rev. T. Fitzpatrick, Pastor.

Masses on Sundays at 7.30 and 10 a. m., and on week days at 7.30 a. m. Vespers at 7.30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6.30, 7.30, 9 and 10.30 a m. Vespers at 7.30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

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For frosting for pie take whites of 2 eggs and 1 tablespoonful sugar.

Hickory Nut Cake.—One cup of hickory nut meats, chopped fine, 1½ cups of sugar, ½ cup of butter, 2 cups of flour, 3 cups of sweet milk, 2 teaspoonfuls of baking powder, whites of 4 eggs.

Cream Pie No. 1.—⅓ cup of sugar, ⅓ cup of butter, ⅓ cup of sweet milk, 2 eggs, beat whites and yolks separately, warm the milk before putting in the butter and eggs, stir to keep eggs from curdling until it thickens, flavor with lemon. While the pie is baking beat the whites of eggs with sugar enough to sweeten until very stiff; as soon the pie is done spread this over the top, and let it remain in the oven until it is a delicate brown.

Fruit Cake No. 1.—1 pound powdered sugar, 1 pound butter, 1 pound flour, 11 eggs, 1 pound currants well washed and dredged, 1 pound raisins seeded and chopped, ½ pound citron cut in strips, 1 tablespoonful cinnamon, 2 teaspoonfuls nutmeg, 1 teaspoonful cloves, 1 wineglass of best brandy, cream butter and sugar, then add the beaten yolks of eggs, stir well together before putting in half of flour, the spices come next, whites of eggs well beaten stirred in alternately with the rest of the flour, add brandy last. Test your cake well before taking it out of the oven. This is an excellent recipe, and will keep well for one year. Bake about three hours.

Chicken Salad.—We give you a recipe for making a chicken salad which is dainty and wholesome. Boil one large chicken or two small ones, and when cold separate the different joints; pull into fine pieces the dark and light meat, as it is much better than when chopped; chop fine two bunches of celery, also the whites of two hard boiled eggs, the yolks being rubbed, mix these together and pour over the mixture the following dressing: One well-beaten egg, one small cup of vinegar, two tablespoonfuls of mustard, one of pepper, one of table salt and one of celery salt; add one cup of milk, a little butter, and the juice of one lemon. Strain these ingredients and pour over the chicken, celery, etc. Garnish the dish with the green part of the celery, and the salad will be complete and ready for use.

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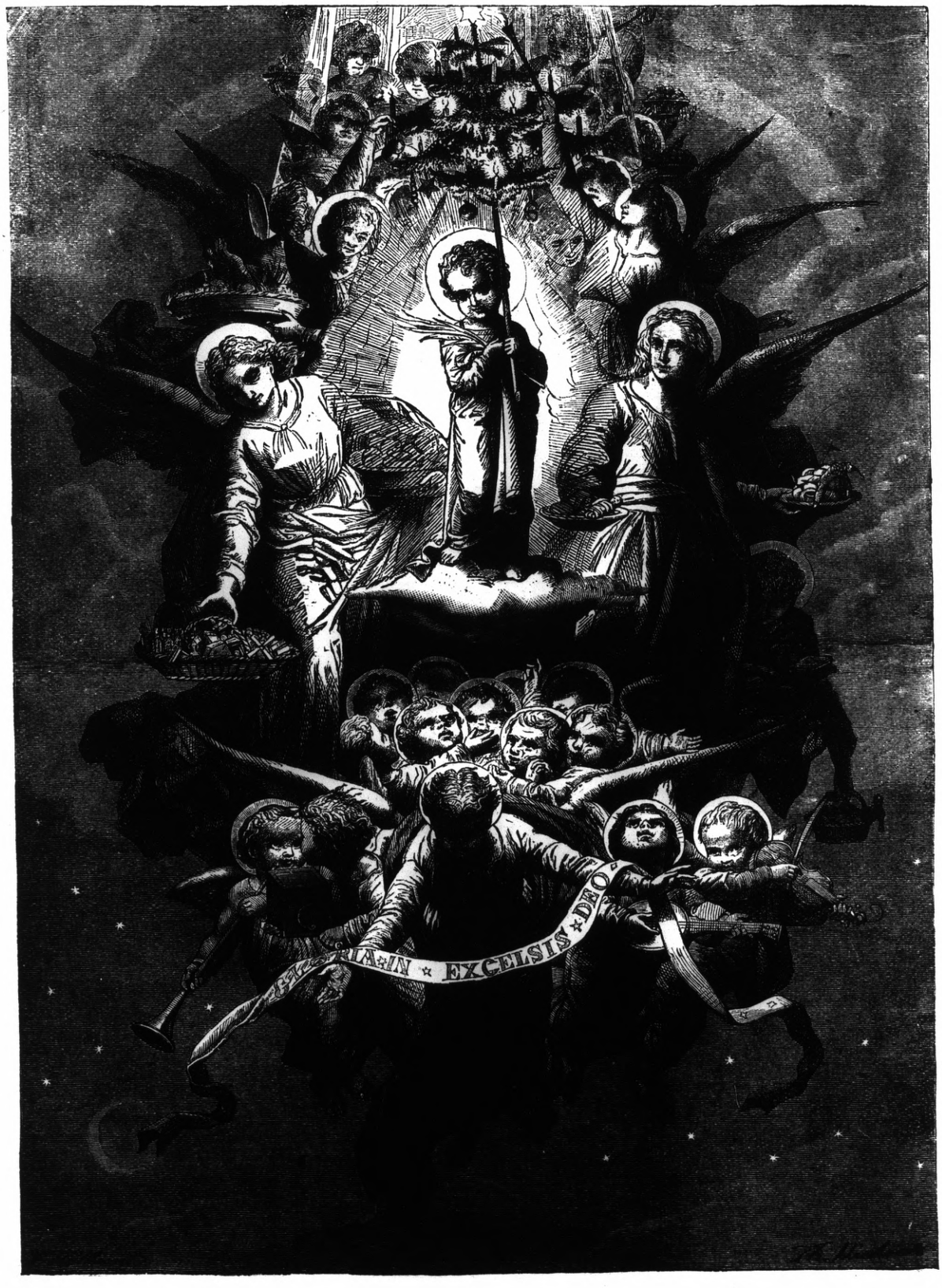
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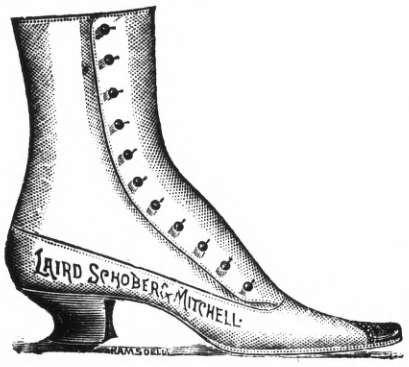

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